A U M

He who loves lives. He who loves himself lives in hell. He who loves another lives on earth. He who loves others lives in heaven. He who silently adores the Self of all creatures lives in that Self; and It is eternal peace. —BOOK OF ITEMS.

THEOSOPHY

Vol. XIII April, 1925 No. 6

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

"THE CYCLE MOVETH"

THE PATH

THE prime object of the Theosophical Movement of the present era was to inject into the mind of the race the ingredient necessary to purify its corporeal and corrupted nature, the causes of which were materialistic science and superstitious religion. The exoteric programmes and policies of the Movement were but formal channels through which the Truths and Teachings of the Wisdom-Religion could be utilized for the subduing of a rebellious and stiff-necked generation, while the exoteric organization was but an instrument in the hands of H.P.B. to draw therein men who would undertake the responsible task of popularising the Knowledge of which she was the only visible custodian.

The three published objects of the Parent Society are the soul-principle of the body of Theosophy, but beyond, in Silence and Darkness is the over-brooding Spirit — the Path to the Masters of the Wisdom. H.P.B. and her Masters could not work without soldier-souls, who, learning and striving to purify themselves, could thus become fit servers of humanity. The Lodge of Adepts did not set out to spread broadcast the knowledge of Their Esoteric Science; but, in accordance with cyclic law, planned to offer to the World a basis for right conduct and action through the philosophy of the rational explanation of things. However, in terms of Their Wisdom They desired to draw within Their sphere of influence all those who would transform themselves into living exemplars of such right conduct and action. To form the nucleus of Universal Brotherhood at least a handful of men were required who would seriously try to apprehend its real meaning, and for that what was wanted was true Knowledge of the spiritual condition of man, his aim and destiny.

Not magicians but fit teachers were and are in demand. Whatever knowledge was given out from the vast store-house of the Great Lodge was and is for a specific purpose, viz., that its learners may be able to teach the masses the rationale and practice not of astral phenomena, but of right thought, right speech, and right action. That time-honoured policy followed by Gautama, the Buddha, was adopted by H.P.B. and her Masters; and for the same purpose that He founded His Sangha, the Assembly of Bikkhus, which learnt in secrecy His Heart Doctrine, and practised brotherhood publicly by teaching the Noble Truths, H.P.B. and her Masters indicated the existence of the Path, the mode of its treading, and the object thereof — the spiritual service of humanity.

From the very start of the Movement her esoteric mission as the Agent and Representative of the Central Fraternity was H.P.B.'s chief concern. The plan for the cycle necessitated a brave declaration of the existence of Masters, living wise Men, who were *first* and *foremost* philanthropists and altruists, whose method of service was very definite. They were not only teachers but Elder Brothers, compassionate benefactors of humanity, and desired to have not only apt learners of Their philosophy, but earnest apprentices in Their great business of human service. Candidates for such apprenticeship were wanted. Not only the establishment but the continuity of Their Work depended on such candidates and their successful achievement.

The existence of the Path, the rules for discipleship, the very necessity for candidates were securely hidden at the start of the Movement. H.P.B. worked in secrecy and in silence, making headway slowly, when she was in New York from 1873 to 1878. The work, however, was not neglected. After she reached Bombay in 1879 that aspect of the work came to the fore and the existence of the Brothers and of the Adept Fraternity, the Chelas and the Path, became very widely known. The nature of the cycle was such that "the rules of chela selection have become slightly relaxed in one respect," wrote H.P.B., in one of the most significant articles of the period entitled "Chelas and Lay-Chelas." The resulting failures, and the attendant vicissitudes overtaking the Movement are matters of history, with which this article is not concerned. There were scores of failures even in the first decade, but the two outstanding successes of the period were W. Q. Judge in the West and Damodar K. Mavalankar in the East. The tie between these two was of occult origin, and their mutual kinship was of the same Nature. Damodar was noticeably active and very prominent in the work in the first decade and climbed to the Abode of the Masters in 1885. Since — "he belongs to the ages." Judge came into real activity since that very year, prior to which he learned and worked in secrecy and in silence. If Damodar is a living example of Chela-ship-achievement, W. Q. Judge remains a great embodiment of the

true servant of the Lodge in the world of mortals. To scale the heights of evolution is to descend to the valley of strife to dispel the fogs of ignorance which blind man's vision and choke his voice. Thus Damodar and Judge jointly convey through their lifework the uttermost reality of the Path to the Masters which is the Path of Service. Through them H.P.B. and her Masters speak:

"Wouldst thou *be* as these are? Live as they."

It was apt that the second decade (1885-95) of the Theosophical Movement was influenced and stirred by the *Path*—a great channel of knowledge about the straight and narrow Path to the Light supernal. While it is true that during that period H.P.B. edited the *Lucifer,* wrote and published the *Secret Doctrine,* the *Key to Theosophy,* and the *Voice of the Silence,* founded the Esoteric body for the training of student-servers, the *Path* every month brought the touch of spiritual enlightenment, clear, lucid, sweet. The Masters Themselves proclaimed the *Path* "the *best,* the most *Theosophical* of all Theosophical publications." *Lucifer* was described by H.P.B. as the "fighting combative Manas," and the *Path* as "pure Buddhi." *Lucifer* was "militant and *Path* the shining light, the Star of Peace." Especially after the passing of H.P.B. the *Path* faithfully constructed the right mile-stones as guides for students and aspirants, and never failed to put up signs of danger for pitfalls as they came in sight.

The Declaration of the United Lodge of Theosophists is based on the policy of the *Path* as outlined in the opening editorial of Vol. II, but it is to be observed that in the first and last issues of almost every Volume the *Path* declared itself—its source, its action, its goal. "The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source." (Vol.II, 358.) "While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion and to lay before the readers what we consider the true view of Theosophy—the Wisdom-Religion once widespread and now preserved in Tibet to be given to the World as it becomes ready to receive." (Vol.III, 1.) "We would never have brought out this Magazine did we not have supreme faith in Those Beings and forces controlling the destiny of nations and individuals . . . Some of our readers have wondered what *is* the end and what should be the watch words; the end is truth and brotherhood; the watch words, faith, courage, and constancy." (Vol.III, 366.) "We have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity." (Vol. V, 1.) "In addition we intend to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men, living in the East, ages ago, went over the philo-

sophical and scientific disputes that now engage the 19th Century. . . . We believe in the cyclic theory, and it teaches us that in the ages man has been upon earth he has evolved all systems of philosophy over and over again. The reason we turn to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. . . . We of America were perhaps the very individuals who in those byegone ages helped to elaborate that philosophy, and the men now living there were, may be, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India." (Vol.II, 358-9.) "The *Path* has no party to placate, no ulterior aims to forward, hence its independence is secure, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules prescribed of old, for conduct and for intercourse." (Vol.VI, 369.) "But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the *Path* will pander to nothing." (Vol.VII, 1.) "The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great." (Vol.II, 358.) The *Path* reiterated the same immemorial truths; it had nothing new to offer; its editor wearied of "the eternal printing that goes on . . . but since this is the age of black on white impressed by machinery, we are compelled to publish, so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected." (Vol. VII, 2)

In all this the reader will do well to note how closely the *Path* followed the example of the *Theosophist* and it was clear and unequivocal in its estimate of the leader. 1887-8 were fateful years for the parent Society which failed in its first object of universal brotherhood causally due to the attitude and action of the President Founder and his Council, Mr. Sinnett and his London Lodge, towards the Agent of the Teachers and the Transmitter of the Teachings — H.P.B. At the critical juncture the *Path* thus:

> "We would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every Theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found: Lovers of Truth and seekers after occultism will know her work only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years upon her devoted head has concen-

trated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude." (Vol. II, p. 360)

It will be clear to the reader that the *Path*, true to its name, fulfilled its mission in the age for which it was intended. The ancient moorings, and many windings of the Ancient Way till its emergence to the view of the public of 1875, its progressive curve since, its undeviating course in the future, were admirably traced month by month. The two main features of the Immemorial Path, constancy and consistency, were the great virtues of the journal of W. Q. Judge.

The *Path* served the cause of Brotherhood (the first object of the Movement) by making itself the mirror in which the activities of the Society, of which its editor was an officer and shining light, reflected themselves. Not only American but also foreign activities were noticed, reported, commented upon, and it broke down barriers of nationality and race. The *Path* encouraged all good activities and actors. It spoke up for the masses and deprecated the ideas of reserving Theosophy for the classes. It championed the cause of children; it raised its voice against capital punishment; it stood for right reform in every department, but above all, it encouraged its readers in general and Theosophists in particular to practise brotherhood, to exert themselves in the service of all. It enabled them to do this by right spiritual methods, for it brought them practical and priceless knowledge.

The cause of study of ancient and modern religions and philosophies was very near to the heart of the magazine. Indian Upanishads and Christian Gospels, Kabala and Hermetic Philosophy, Egyptian Papyrus-lore, and Persian Sufi-Wisdom found a heart treatment in the *Path*. Nor were medieval and modern knowledge neglected: the wisdom of the German Fire-Philosophers and occultism in drama and poetry equally received attention. Hindu, Jewish and Theosophic symbolism were explained. All these were presented not to show how different were the many systems of thought, but how alike: thus the unity of Knowledge rooted in Theosophy was revealed to the world. The light of the Orient was focussed in dozens of contributions, and the Oriental papers, gathered through the agency of a well conceived department, were presented to its readers. The *Path* was not glamoured by the attractive and dazzling splendour which is east of Suez, but discriminatively breathed the pure atmosphere of the Spirit, pointing out the dangers and the limitations of the lower *iddhi* which lurk in the very home of Theosophy.

In its service of brotherhood and of comparative knowledge the *Path* was guided by true Occultism. Without hesitation or ado, firmly but fairly it attacked the falsehoods and fictions of psychism

— spirit-messages, healing, astrology, breathing practises, etc., etc. Every time the false was denounced the light of knowledge was invariably shed on the subject. But its greater service was the presentation of correct teachings of true Occultism, of the Heart-Doctrine. Its tenets and such of its practices as can be hinted at or partially explained were subjects of vital exposition. Such articles as "Aspirants for Chelaship," "AUM," "Culture of Concentration," "Living the Higher Life," "Occultism, what is it?", "Of Occult powers and their Acquirement," "Seership," were like the cool waters which assuaged the thirst of the Soul. The very questions of the different types of souls were anticipated, as witness "Conversations in Occultism." Judicious aid was offered to the student as in "Hidden Hints in the Secret Doctrine." In story form most valuable and practical teachings were imparted. It made available "A Hindu Chela's Diary," a true document which outstrips a thrilling romance while it conveys some hidden secrets of the inner life. Direct teachings of the Mahatmas on Devachan, on Deity, Law and Reincarnation and other matters were properly timed for publication, and the world of aspirants owes a debt of gratitude for the Aphorisms on Karma first made public in the *Path*.

Also, it was the channel for future books. Mr. Judge's *Epitome of Theosophy*, the *Notes on the Bhagavad-Gita*, *Letters That Have Helped Me*, first appeared in the *Path*. Much of E. D. Walker's *Reincarnation* was originally published in its columns. While a great deal of the writing work was done by Mr. Judge under various noms-de-plume, some well-known friends wrote, *e.g.*, Isaac Myer, the author of *Quabbalah*, and J. Ralston Skinner, of the *Source of Measures* fame.

H.P.B. herself made use of the *Path*, *e.g.*, to clear up misconceptions about *Isis Unveiled*, and to make an authoritative pronouncement on a critical occasion on the subject of the Brothers, under the caption "Theosophical Mahatmas." After her death the *Path* communicated to the world her letters to friends under the heading "Letters of H. P. Blavatsky" and "She Being Dead yet Speaketh."

When after her death attempts were made to narrow the scope of Theosophical service of humanity, or to waver one hair-breadth from the programme and the plan of the Masters through H.P.B. the *Path* was to the fore. To defend the spiritual status and occult rank of H.P.B., to maintain the integrity of her teachings, especially the *Secret Doctrine*, to strengthen her esoteric work, to make the Theosophical world realise that she being dead yet speaketh, and that the Masters had not deserted her movement which was Theirs — in all this the *Path* was a vigilant champion. It, of course, made enemies. It was attacked for what it represented, what it spoke, what it sustained. The attacks in her life-time were on H.P.B.; no one was learned enough to attack her knowledge. After her death

the character and personality of Mr. Judge were found unassailable, but a desperate final attempt was made to destroy that for which he stood, firm and steadfast — Their Philosophy and Their Plan for its promulgation. The venture nearly succeeded; but, as in other cycles, it was frustrated and the cycle of today sees the continuity of the work on a higher spiral. It was in the *Path* that the Certificates from the two Masters about Their own share in the production of the *Secret Doctrine* first saw the light of publicity.

From 1891 to 1896 the *Path* had to carry on the militant work of *Lucifer* besides continuing its task of instruction and inspiration. The former was made necessary by the attitude and actions of some prominent co-members and erstwhile colleagues, and for the purpose of keeping intact the Message of the Masters and the Work of Their Messenger. In its columns the Mars-Mercury controversy, and, later, the rationale of precipitation of Mahatma letters and other matters found adequate, reasonable and satisfactory exposition. Every month the journal threw light on problems which agitated the Theosophical world. It is this duty courageously discharged which makes the *Path* even a greater server of the Cause than the *Lucifer* itself.

The real mission of the *Path* was to re-establish first in America and through it in Europe the Living Religion of Theosophy. To wean away the human mind from the superstitions of belief and the glamour of relative and lower knowledge and to direct it towards the working of the spirit in man by sweet reasonableness and appeal to high ideals, so that a few individuals at least might begin to live Religion rather than talk religions: such was its solemn purpose. It aimed at bringing to the knowledge of the West the genuine Science of the Soul of the ancient East, and suit it to occidental requirements, thus opening an era of western occultism. Lest this might create division in the integrity of the Movement as a unit by two branches working one against the other, as eastern and western Occultisms, the *Path* tried to arouse Indian Theosophists to the knowledge of defects inherent in the Karma of that ancient people and courageously but with earnest sincerity made the appeal that some Indian Fellows at least should purify their notions and ideas, religious and psychological, and become *Theosophists* instead of more exalted orthodox Hindus, Muslims or Zoroastrians. The work so clearly formulated in the Maha-Chohan's Letter (THEOSOPHY, Vol.X, 69) and so well begun and carried on by H.P.B. had to be pulled together for a more definite expression before 1897-98 and the *Path* made a mighty effort. Theosophy and Occultism were offered as the Soul-force to both hemispheres, and students, East and West alike, were called upon to dethrone superstition and scepticism, dogmatism and materialism. They were appealed to, to become cosmopolitan citizens benefiting all nations and every land with the aid of Theosophy, the Wisdom-Religion.

The 8th and 9th Volumes of the *Path* show the increasing measure of this conviction, and it precipitated events in the hope of handling them to mould the future. Its apparent failure is a maya, for its project *will* succeed if the present and coming generation of Theosophists are faithful to its efforts and to the Plan in behalf of which the *Path* laboured.

In its 5th volume the opening editorial prophesied that as "5 is reached the future is potentially present up to 9." While the *Path* was in its fifth volume, H.P.B. passed away and the remaining four successfully performed their Dharma: they unmistakably made clear the Lines which the Masters laid down through H.P.B.—not the glorification of a Society, but the expression of the Soul; not the bringing down of the Teachings to the level of religion or science, but to raise by precept and example all religions and all sciences to the plane of Theosophy; above all, through autonomous organs, in different countries, each with its function, the whole body to work as a healthy unit, guided and energised by the heart composed of unselfish esotericists, in and through whom the Soul, the Great Masters, worked. Through strife, through struggle, the Lines were shown till the tenth volume was reached. The *Path* had by then attracted a sufficient though small number of followers, and a more direct service of the race through a more widespread promulgation, of the teachings, was planned. The name of the Magazine for its second decade was chosen—*Theosophy,* but ere its dawn, the Movement and the world had to pay the heavy tax in the departure from the scene of active labour of W. Q. Judge, the guide and friend of all on the true Path.

Nearly thirty years have rolled over our heads, and with the return of the cycle more and more the attention of the Theosophical world is being attracted to the writings of W. Q. Judge, and naturally to the *Path.* The old volumes are very scarce, but the *Theosophy,* as conceived by Judge in March, 1896, has been in existence since November, 1912, humbly but faithfully re-speaking the message of the *Path.* In conceiving the new incarnation, Mr. Judge wrote thus, and we invite to it the attention of all students of Theosophy:

> "As this is a Theosophical venture I invite the co-operation of Theosophists the World over in making it a success. Nothing can be accomplished without you; everything with you; and the last and apparently least of you is not always the most helpless."

R.P.W.

"WITH CALMNESS EVER PRESENT"

"Try to think of yourself with the calmness of a stranger, and do not be led into anxiety or suspense."

THESE are a Mahatma's words, written years ago to a disciple whose failure is of record. That failure was not due to the advice given, but to the different course pursued. They are handed on for the thoughtful consideration of the disciples of today.

It is quite possible to be totally unaware of oneself for the moment; to become so interested and intent upon one's task or one's thinking that self-consideration is in abeyance. Temporarily the worker has identified himself with the task in hand—is that task; or the thinker has become a mere thinking-machine, immersed in the foliations of his thought. This is concentration, of a kind. Also it is a sort of mediumship, for the being involved has not *consciously* given to himself his consent to be thus submerged. True concentration is something else—a controlled act of the Will, a poised position, from inside, out—never an involvement.

But how many students are there who can perform a task without "liking" or "disliking"? How fewer still can give concentrated thought to a subject shorn of the immediately personal interest? Yet, the very fact that one can, for the time being, throw himself into his task or into his thought of a personal nature is evidence of his power to dissociate himself from them—to turn the light off as he has turned it on, at will. Inability to engage, then disengage, from personal thought and feeling is known as being "involved" in the personality. It is a "mediumism," so to say, because one does not *will* his action. He is "caught in," and *becomes* the thoughts and feelings, just as he so easily becomes the task. Yet, there is no need for such submergence, or self-identification: from one point of view, the worker and his work are two things—not one; the thinker and his thoughts are two things—not one. So, also, the Real Man and the personality are two things that never meet—not one.

Upon some realization of the foregoing a man first truly begins to think. Instead of taking the position of the personality and telling himself that he "has" a Soul—which is the method of many people, even including some students of Theosophy—he, *as* Soul, now considers the personality, with its strength and weakness; evaluates its doings both physical and mental; fathoms its emotions and relates them to their true causes; and ultimately, he takes "that thing which he has with pain created for his own use" into his two metaphysical hands, bends it to his purposes, and binds it to his control.

For most disciples this is a terrific task. Owing to the "mediumism" of many years—identification with task and thought, the unwilled practice of the kind of concentration that at best is for no more than the glorification of Lower *Manas*—he finds himself trying to take two positions at once. This cannot be done, any more than one can be physically in two places at the same time. As Soul he is continually blinded by the shifting personality; as personality he is forever anxious and uneasy on account of the urge and promptings of Soul. The result is a psychic and intellectual whirl, in which he now finds himself in *kama-loca,* and again ascends to the temporary bliss of *devachan.* In the disciple's self-sustained connection with his thoughts, fears, and anxieties, there can be no calmness. Calm reigns only in the clear regions of the Soul.

How, then, to acquire the necessary calmness. The path is indicated by the Master's words, coming with a sort of transcendentally illuminating power, it must be, to some disciples well-nigh lost in the heat and smoke of the battle for the mastery of self: "Try to think of yourself with the calmness of a stranger . . . " How simple! For one can think of a *stranger* without personal interest. One can look *him* over, consider his words, judge his actions without self-interest, worry, or any strong feelings of sorrow or of joy. "He is a stranger, and I'll never meet him again." One is not cast down, neither is he elated nor disturbed at such a *rencontre.*

The personality is indeed a "stranger," for never is it for two moments the same. Every time one stands aside and considers it, the personality is new; it has changed during the time elapsed between the present and the prior inspection, although much of the old persists. Like every stranger, it wears the habiliments of mankind as a whole, but as it now is, it has not been before, and will never be again. This "stranger" is morally irresponsible in itself, and would be innocuous enough but for the intense stimulation given it. The child has been given information and urged to act upon it; the Teacher-Soul is responsible and must control and guide. Let anybody see himself unexpectedly in a mirror, in moments of anger or irritation, and he may catch a glimpse of his "stranger" which will be profoundly illuminating. The shock of seeing what a soulless being looks like will pass; the memory and sense of responsibility will remain.

The Soul and the personality are two things—not one; but for him moving toward the goal, Soul and personality have to merge—have to become one. The merging process cannot be successfully accomplished from the basis of the personality; the personality has to be merged with the Soul. A darkened house cannot become lighted by any action whatever of the house itself; someone within

has to do the lighting, and then the light streams out through every window.

No particular momentary phase of the changing personality is to be merged; as a whole it needs to be gradually *qualified,* so that all trends become consonant with the in-dwelling Soul. It is the sum-total of all the expressions of the being that must be raised to the perfect number, developed into an attuned and fitting instrument for the Soul.

Changes are going on all the time in the disciple as he perseveres in his efforts toward calmness and self-discipline. He may not be aware of these changes—more than likely is unaware. For the inner man is always the more perfect, and seeing the non-consonance of the outer, gives it his attention more largely; but the brain gradually changes. An "occult osmosis" proceeds, analogous to that which takes place under the great evolutionary process when mineral becomes vegetable, vegetable animal, and so on; the disciple's own metempsychosis is correspondentially like every other stage of evolution in Great Nature: always throughout all Nature something—everything—is *becoming.*

"When a planet dies, its informing principles are transferred to a *laya* or sleeping center, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body," the secret doctrine teaches. The same is true for any human being from incarnation to incarnation; the same is true for the disciple from stage to stage in his self-induced development. He "dies" out of one stage to become "born" into another, but without losing instrument or facility in any of the stages. The "*laya* or sleeping center" between the stages suggests the reason why the disciple's progress appears at times to him so slow. His growth, almost imperceptible to himself, is from *laya* (condition) through the new stage, to *laya* again, on an ascending spiral. He gradually gets into a new place, gradually accustoms himself to it, gradually assimilates it, and gains the stamina for a future advance. The process is not spasmodic; for even the periods of rest and assimilation are, in fact, periods of growth.

"To think of yourself with the calmness of a stranger," then, is an admonition to be treasured in the heart. Calmness is the foundational requisite of the work the disciple has in hand. Says the *Voice of the Silence*: "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake . . . Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not."

Calmness is the resting-place of the Soul where all strength and faith are generated.

WHAT IS THE SOUL?

A VALUED correspondent inquires concerning the apparent discrepancy involved in certain statements in the article on "After Death States" in THEOSOPHY for April, 1919, at page 176, and the correctional article, "Erratum in 'After Death States'" in the magazine for June, 1919, at page 243. The same enquiry has been many times made by other students, so that perhaps a further good purpose may now be served by reviving the discussion.

In *Lucifer* for June, 1892, Mr. Judge contributed an article on "The Sheaths of the Soul," in which occurred the following sentences:

> Man is a Soul, and *as such* stands among *material things*. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter — *so-called* — in which it is compelled to live. For though we call the less fine stages of *substance* by the name "matter," it is, however, made up of *lives* which have in them the potentiality of becoming *Souls* in the enormously distant future; and *the Soul being itself a life made up of smaller ones,* it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

This article of Mr. Judge's was reprinted in THEOSOPHY for April, 1913, Volume I, pp. 221-224, and again republished in THEOSOPHY for February, 1924, Volume XII, pp. 162-165. The original occasion for Mr. Judge's article was the confusion existing in the minds of many Theosophists as to the nature of the "Soul." Some thought "soul" meant the "Lower Self" or "Lower Manas," some thought it invariably referred to the "Higher Self," "Higher Manas" or "Buddhi-Manas," while still others understood by "Soul" the "Atman" or "Atma-Buddhi-Manas." All these confusions traced back, in the first instance, to Mr. Sinnett's *Esoteric Buddhism,* first issued in 1883. In that book Mr. Sinnett undertook to give Sanscrit names and their English equivalents to the "principles which go to constitute man" and assigned to every man *three* "souls," as follows: *(a)* "Animal Soul," *Kama Rupa; (b)* "Human Soul," *Manas; (c)* "Spiritual Soul," *Buddhi.* Mr. Sinnett was the earliest popular writer on Theosophical subjects, and *Esoteric Buddhism* passed through many editions both in England and America, so that the nomenclature, and, to a very large extent, the teachings of *Esoteric Buddhism* became firmly fixed in the theosophical world. Many attempts were made by H.P.B. and Mr. Judge to correct the popular understanding, and the *Secret Doctrine* of 1888, and the *Key to Theosophy* in 1889 were largely devoted to correcting, by more extended and more philosophical treatment, popular misconceptions on the "Seven-fold constitution" of the

Universe, of the "Earth-Chain" and of Man. H.P.B.'s writings call for the hardest kind of study and application and have, therefore, never been "popular" with the great majority of students. After the death of H.P.B. misconceptions of her teachings and mission continued and early in 1892 Mr. Sinnett issued his book, *The Rationale of Mesmerism,* in which he propounded as his "fixed conviction" that the *Higher Self* could be "mesmerized!" It was by "mesmerizing" his "sensitives" that Mr. Sinnett got all his "teachings" and all his "messages from the Masters" *after* 1885. The Theosophical world was, in large part, accepting these "teachings" and "messages," thus obtained, as additions and improvements imparted by the *Masters of H.P.B.* and the Society was full of students, lecturers and writers who were emulating the methods of Mr. Sinnett—plain Spiritualism under new names. Not knowing how these "communications" were obtained, not understanding the philosophy themselves, by far the larger portion of the members of the Society were accepting these confusing and contradictory "teachings" as authoritative, just as blindly and just as credulously as their fellow human beings were accepting the "revelations" of their religions and sects, or the Spiritualists the "messages" of their "mediums." As the course taken could only spell the neglect of the "Three Objects" of the Society, the corruption and break-up of the Society itself into as many sects as there were "inspired" authorities, the complete perversion of the Theosophical *Movement,* and the consequent betrayal of the whole Mission and Message of H.P.B., it behooved Mr. Judge to do all possible to bring out the facts and restore the true lines of teaching and practice. Among other steps taken by him was the insertion of two articles in *Lucifer,* then edited by Mrs. Besant. The first article was on "Mesmerism," and the second one on "The Sheaths of the Soul," whose purpose was to show that the *Higher Self* can *not* be mesmerized, but that all such practices can at best (or at worst) affect only the "Lower Self" or "Lower Manas," the "human being" as he is constituted at present, and hence the use of the word "Soul" in that sense and that connection, as distinguished from the "Spiritual Soul," the "Higher Self," called in varying connections "Buddhi," or "Buddhi-Manas," or "Higher Manas," or "Atma-Buddhi-Manas." Mr. Judge followed up his numerous other efforts by publishing in the Spring of the next year, 1893, his *Ocean of Theosophy,* in order to supply a popular presentation of Theosophical teachings that should faithfully epitomize the abstruse and mighty synthesis of Occultism contained in *The Secret Doctrine.* Out of all this struggle of contending ideas and forces grew the "Case Against W. Q. Judge," which is fully treated in *The Theosophical Movement,* originally published serially in this magazine and now available in book form for all students. Out of this "clash of arms" came that

very break-up of the Parent Theosophical Society, and that litter of "initiates," "adepts," "successors," "leaders" and other false prophets who have produced dozens of bogus "theosophical" and "occult" sects and a horde of "neo-theosophical" and other "occult" writings.

This magazine was founded with certain definite objects. Among them was to restore to circulation and study among theosophical students of every degree the neglected writings of H.P.B. and W. Q. Judge, the neglected and obscured facts of early Theosophical history, and show their meaning and correspondence to existing facts and practices theosophically. Lest the same old human tendency to accept and follow upon mere belief and subservience to "authority" should threaten the stability and usefulness of the fresh attempt to restore the public Movement to its pristine channels, all original matter in Theosophy has been unsigned, so that every reader has been perforce obliged to weigh it on its merits—its accuracy as to facts, its fidelity as to teachings, its consistency of precept and practice. In republishing the old and out-of-print magazine articles of H.P.B. and Mr. Judge, collateral and explanatory references to fact and philosophy have been for the most part omitted, or discussed in separate articles and other numbers. The reason is simple: to encourage and incite students to verify, compare and synthesize for themselves, since only so could they avoid the pit-fall of mere reliance upon the sincerity, the knowledge, the accuracy—the *authority,* in short—whether of the editors and contributors in Theosophy, or W. Q. Judge, or H.P.B.

The query of our esteemed correspondent is a case in point. The quoted sentences from "The Sheaths of the Soul" were originally employed without quotation marks in the first publication ever issued by the "United Lodge of Theosophists"—the booklet, now out of print, entitled "Theosophy and the Movement." Next they were employed in the pamphlet "Conversations on Theosophy," which has circulated by tens of thousands and is still being issued in ever-increasing editions. Frequently the same sentences have been quoted in this magazine, with and without quotation marks. The writer of the series of articles on "After Death States" used them without quotation marks, as referred to, and as his use of them was in such connection as to give opportunity for possible misconception, the "Erratum" mentioned was published. No question had ever been raised before, although the sentences had more than once been used with context that might or should have aroused query, but ever since the "Erratum" was printed student after student has called the attention of the Editors to the fact that here is an apparent "contradiction"; that "Mr. Judge" wrote the sentences in question; *ergo,* if "Mr. Judge said so," the statement in "After Death States" must be correct and the "Erratum" itself an error—or else,

if the "Erratum" was a proper correction, Mr. Judge as well as the writer of "After Death States" must be wrong.

If students will carefully compare the sentences *as used by Mr. Judge* in *his* article on "The Sheaths of the Soul" with the same sentences *as used in* "After Death States" they will see for themselves that the same words were used in two entirely different relations; hence the "Erratum." "Soul" was employed by Mr. Judge in his article in *contradistinction* to "Higher Self"; he was referring to the "human soul," or "Lower Manas." The writer of "After Death States" was employing the same sentences and the same word "Soul" to indicate the reincarnating Ego, the "Higher Manas" or "Buddhi-Manas"—scarcely to be distinguished in ordinary theosophical understanding from the "Higher Self," which is assuredly *not* "a life made up of smaller ones."

All this may be made a peg whereon to hang the query, What is the Soul? This is an English word and it is safe to say that no two men have the same ideas regarding what Soul is; equally safe to say that all men's ideas on the subject are either hazy and nebulous, or else purely concrete and dogmatic. The same as to "Spirit." To the contrary, the Sanscrit terms, *as employed by H.P.B. and Mr. Judge,* have definite and exact, because purely scientific meanings and implications. As used by them, all these adopted Sanscrit terms (and so far as the limitations of our language permits, their use of English terms also) are *occult symbols,* each symbol representing a definite and distinct relation, combination, state, stage, and so on, precisely as the symbols of chemistry have an exact and definite meaning in physics. Chemistry deals with physics, but Occultism deals with *meta*-physics. Out of many admonitions and warnings, we may select one from *The Secret Doctrine,* in the light of which students ought to pursue their studies, if they are not to be trapped by "mere words." Thus, on page 335 of Volume II:

> . . . the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following stand-points:—
>
> 1. The Realistic plane of thought;
> 2. The Idealistic;
> 3. The purely Divine or Spiritual.
>
> The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology.

Verbum sapientis sufficit! It would assist the "average consciousness," which is that of most if not all of us, if we would bear these words of H.P.B.'s in mind, and, what is more, take them to

heart. For practical purposes, why would it not be a good beginning to assume that whenever and wherever the word "Soul" is employed its refers fundamentally to the *metaphysical* being, not the physical man, or animal, or whatnot? This metaphysical being or "Soul," undergoes many metamorphoses—Spiritually, Intellectually, Psychically and Astrally, as well as physically. In each and all of its changes, internal and external, it is ever the same *Soul*, but has designations to correspond. We get so involved in the processes, and the descriptions of them, that we lose sight of the Soul itself in the processes and metaphysics. When H.P.B. is regarded as a Teacher, and her writings are studied and applied, the confusions begin to lessen. In that study and application the writings and methods of Mr. Judge will be found an invaluable aid, but nothing and no one can avoid for us our own efforts. In other words, they can teach, but we have to do our own learning.

Fertile and Barren Cycles

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Eliphas Levi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.—H.P.B., *Isis Unveiled*.

PROFESSION AND PRACTICE

Few people realize that every profession of one thing and deliberate practice of another involves the separation of the soul from the body. This is an honest universe; the Spirit, the one Spirit which is behind all and for whose sake alone this universe exists, can not be deceived, can not be dodged, can not be cheated; can not be cajoled any more than the operation of law can be so twisted. The whole world is full of men professing the virtues, and practising the opposite; when there is no harmony between profession and practice, when a man does not struggle to do what he says he will do, that man is preparing for himself a universe which will contain nothing but calamities.

Our idea of virtue is that we do not do a thing because we don't want to, which someone else does because he wants to! This is a mere negative virtue. With most people all their ideas of virtue are negative, but their sins are positive. We are not selfish; that is, we do not take anything that is *nailed down;* we pry loose anything that is not copper-riveted!

Our profession of life, reduced to the nomenclature of spiritual existence, is that which we expect others to hold towards us in attitude and action. But our practice is the opposite. Every day we do by "the other fellow" in deed, in speech, in thought, as we would *not* wish him to do by us. We refuse to forgive the sinner who has injured us, but when *we* are the sinner and are caught in the act of turpitude, we expect forgiveness. We have no charity for the man who blunders, but when *we* have blundered, we build a mile and half wall of excuses and extenuation—if we can't find anyone below us on whom we can shove the penalty! We are reasoning beings, but we seldom practise reasonableness to such an extent that we can recognize, without resentment, the unconscious instrument through whom comes the harvest to us of our own past sowing—mistakes presenting themselves for readjustment. We *believe* that we are immortal, but we get disturbed by the flux of circumstances; we live in the mortal part of our natures.

We need to cease our disputations and quibblings; to cease threats for those who do not agree with us and rewards for those who do; we need to learn our duty toward ourselves, our family, our friends, our foes, and toward all Nature. We need to dwell in the immortal part of our nature. The most arrant coward in the world by dwelling upon courage can become brave; the most confirmed knave can become a Christ by dwelling upon the divine in him. For then, he *acts,* as a Christ; he practises the virtues of the Christ, and he realizes as the Christ.

ANTIQUITY OF MAN

"Cascadia"

There is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phoenicians, Babylonians, and Egyptians. (H. P. Blavatsky in *Isis Unveiled,* 1877)

Identical glyphs, numbers, and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. (H.P.B. in *Secret Doctrine,* 1888)

Now we find in the *Zohar* a very strange assertion. . . . It tells us that the serpent, which was used by *Shamael* . . ., to seduce Eve, was a kind of *flying camel.* . . . Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." . . . It is well known that Antiquity has never claimed paleontography and paleontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial library at Peking, many a traveler has seen and recognised perfect representations of Plesiosauri and Pterodactyls in the multiform Chinese dragons . . .

I. How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen these monsters themselves or possessed descriptions of them in their traditions,* which descriptions necessitate *living and intelligent eye-witnesses?*

II. And if such eye-witnesses are once admitted . . . how can humanity and the first paleolithic men be no earlier than about the middle of the tertiary period? . . . most of the men of science will not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cenozoic times. . . . Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus. . . . Pterodactyls and Plesiosauri ceased to exist with the bulk of the Third Race. (*S.D.* II, 205-206)

. . . at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as *far as the Secondary Period.*" (*S.D.* II, 219)

. . . how much more logical to believe — as the Occultists do — that . . . many humanities, differing from our present mankind . . . appeared but to disappear from the face of the earth, as our own will. Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics — a very few of them, truly — are to be found, and they have to be discovered by geological research. (*S.D.* I, 609)

Certain centers—geographical, cultural, biological, or all three —for some reason become islands amid the roaring seas of universal change.

Through millions of years a little spot on the Nevada-California boundary—referred to as a part of lost Atlantis in the *Secret Doctrine*—has survived its many cataclysms as a sort of permanent continental nucleus, finally to arrive at upsetting modern scientific complacency and destroying laboriously constructed theories. The discovery of "Cascadia," as it has been called, also illuminates as by a lightning flash H.P.B.'s enigmatic reference to "ruins strewn along and beyond the Rocky Mountains."

Text-books still teach that man "descended from ape-like ancestors somewhere in Central Asia." But this theory, held with touching faith, has become a mere *credo* resultant upon fixed habits of thought rather than upon concrete evidence at hand. Moreover, after the discoveries of the last three or four years, in Mexico and Central America in general, it has degenerated still further into a mere *"Credo quia absurdum est."*

Allan le Baron's discoveries in "Cascadia" have suddenly cut the Gordian knot by providing a new center of racial origin, which, according to the evidence at hand, antedates by far anything so far discovered in Europe; even to a greater extent than the Cuicuilco civilization. Space lacks for a full description of these discoveries, which will be found in the San Francisco *Examiner* during the summer of 1924; and more may be heard from them, as the *Examiner* is pushing the investigation.

Professor Keene, of the University of London, had asserted already that some of the Mexican remains date back 500,000 years; but le Baron's finds go back still further.

In "Cascadia" were found pictographs identical in form with Egyptian, Chaldean, Babylonian, Chinese, and Arabian symbols; some of them very plainly, to the Theosophic eye, among the first cosmic symbols of the Wisdom-Religion from which all minor faiths branched and which in its purity survives today as Theosophy.

Four features of this sign writing indicate its formidable age:

1. It is primitive and unpolished in character; the same signs elsewhere, known to be at least 7000 years old (in our opinion more like 70,000), are effete and decadent in comparison. Therefore these signs are looked upon by the discoverers as the *origin* of those used elsewhere.

2. There is no known tradition of migrations or crossings explaining the connection between these and the Asian signs, other than the echoes of forgotten Atlantis.

3. There are pictures of dinosaurs and extinct forms of animal life, though perhaps not as unmistakable as those found by the Hubbard Expedition in Grand Canyon, or by W. L. Chalmers at Grand Lake in the Colorado Rockies.

4. There is "desert varnish" and evidence of subsequent volcanic action over the inscriptions. The *Examiner* rhetorically asks that Geology explain what age this indicates. But Geology will not dare to do so — as yet.

For a long time the connection between man and the great reptiles will be a stumbling block, since according to accepted theories, dinosaurs were extinct some 10,000,000 years before the mammalian age; though, as it happens, a discovery was made by the last Hubbard expedition—of which Prof. Charles W. Gilmore, of the U. S. National Museum, was a member—which will ultimately upset all present theories on the subject.

Even the scientific mind yields before sufficient evidence; the old location of the origin of man has had its death-warrant written for some years, and the signature is now affixed. Thus a new theory, and wider outlook, begins to rise, and men of science are coming to think that:

1. America and not Asia is the "Garden of Eden";
2. Mankind is immensely older than has been supposed; the ancient civilizations of Asia were full-blown and in some cases decadent at the dawn of "history." Therefore their origins have to be found elsewhere, and the age of mankind is pushed back, according to some, 2,000,000 or more years.
3. There was an occupied Lemuria or Atlantis, somewhat confused at present.

This change of thought is strictly in the direction of the truth as taught by Theosophy. However, from the very manner in which it was arrived at, all its lines are jumbled, and the picture presented is a phantasmagoria rather than a panorama.

The true synthesis can come only from Theosophy, which is *history*, not deduced theories. By that history alone can a satisfactory development of the races be uncovered.

Both scientific theories are partly right; both are very incomplete. Lemuria, filling the Pacific, did exist, and the first civilized cities were built on that portion of its soil now known as Madagascar. Atlantis, whose greatest center was in the Atlantic, was fact, and in it lay the origin of all our institutions, as well as of our troubles, of today. Both of these, and then Central Asia in turn, became centers for the radiation of a new and transformed racial stock over-running the world.

The remains of these migrations and transformations are underfoot everywhere. Seen through a glass darkly by modern science, they present a troublous history without unifying continuity; and the "straight-line" theory of history, favored over the cyclic, presents an almost impassable barrier to understanding.

The realization of ignorance is the beginning of true wisdom. Could science divest its mind of theory and conceit, and, kneeling before the ancient altars of history and philosophy, begin in a reverent and humble spirit to pick up the lost threads anew, more progress would be made in a year than has been made in a century.

But, for this, that pride which leads men to prefer their own mistakes to the wisdom of others must be left behind; the "ape-

ancestor" theory, so flattering to modern man, and so benumbing to the sense of responsibility, must be returned to limbo whence it came. For that theory must be substituted the vision of a race mental and spiritual in its original nature, becoming incarnate *pari passu* with the crystallization of matter from its substratum under the influence of primeval, impersonal cosmic intelligence. It must be understood that the Ashvatta Tree *grows with its branches downward,* and that the origin of mind is not to be sought in matter; on the contrary, the origin of matter rests with the *mental basis of objective cognition*—Mulaprakriti.

Immortality for Few*

Question—A teacher of Theosophy says that not more than one in ten thousand is immortal. Is the statement correct? If so, what is the use of reincarnation, and for what are Theosophists working?

Answer—The second of the questions would not have been asked if more attention had been paid to the acquirement of an accurate understanding of the Theosophical philosophy. It has never been a secret doctrine that "but few among mortals strive for perfection and out of those only one in ten thousand reaches the end desired." These words are to be found in the *Bhagavad-Gita,* which was printed first in English 100 years ago. But even if we did not have the direct statement in the *Bhagavad-Gita,* the fundamental Theosophical doctrines compel us to the conclusion that many will fail to reach immortality. Since, however, the same doctrines teach us to analyze and determine as to what "many" or "us" means, we find that the theory under discussion applies solely to the lower or strictly human ego and not to Spirit. The object, therefore, of reincarnation is that all the possible egos may have the chance to become immortal by uniting themselves with Spirit. If they do not, they lose. But further yet, it is laid down that the periods of evolution succeed each other in endless succession, and all who are "left over" unsaved at the end of any one of such periods are taken up again, in the succeeding evolution, for the purpose of working up to perfection. Thus in every Manvantara numbers of egos reach perfection, for that period is very long as mortals count years. I say "numbers" because in fact the number is very large, although, if compared to the entire whole, they may not seem to be many. This is what Theosophists are working for,—not only to reach perfection themselves but to help all other men to do so likewise. And they should remember that whether they like it or not the laws of life will bring them upon earth again and again until they believe in the doctrine, and acquire aspiration, and turn both into action.

But who is the "teacher of Theosophy" spoken of by the questioner?—*W. Q. J.*

**The Theosophical Forum,* March, 1890.

LIVING THE LIFE

DEAR COMPANIONS:

So the question was asked as to "the body of H.P.B.", and you wish further light upon it. The body of H.P.B. was born in the usual way with its peculiar physical heredity; a "house" of the kind in use by the people of the age, and subject to its own physical karma. It could not be made perfect any more than its shape, features, sex, or color could be made different than they were. It was selected for its adaptability to the work in hand. All great Initiates appear among men in a body of the kind in use by the race to whom they come. The Bible says of the prophet of Nazareth that "he became in all things like unto us." Should such beings come in their own form and glory, they would be worshipped as gods by some, and hunted as devils by others, and the object of inducing right effort on the part of the people would be entirely missed. So although it entails suffering, it is done for humanity's sake, for the compassion felt for those younger brothers who continue to bring woe upon themselves through ignorance. The Masters do not need the experience for Themselves. They sacrifice for others, and as other Masters did in more ancient times for them. It is a question whether they suffer any pains from death as the ordinary human does who hangs on to life physical. The force in use by Them racks any ordinary body and disintegrates it. In the case of H.P.B. extraordinary means had to be used to keep the body together as long as it was kept. A couple of weeks before leaving the body She wrote to one in Boston, "Even will and yoga cannot keep this old rag of a body together much longer." This does not abrogate her power but it does show that the bodies of the present race are not able to stand such a strain as the occupancy of such a being entails. The nervous force in our bodies if intensified will destroy the body's capacity; imagine a force a hundred times higher than that, and it is not difficult to understand why bodies so occupied go to pieces.

Bodies are formed under the law of cause and effect, and are maintained under it. There is physical karma, mental karma, and psychical karma; these interact upon each other, yet have their own particular lines of operation. The production of the bodies of any race is through causes set in motion upon the physical plane, and continued in reproduction on that plane; they are of a certain nature and subject to the actions and reactions of the collective karma of the race of which they are a part. An adept assuming such a body would be subject—so far as the body is concerned—to the racial qualities inherent in the body assumed, just as a man moving into a town and taking a house in the town, would dwell therein; if the

houses were deficient in any way he could do no better and would have to take what he could get, even if far from his standard. So he would be subject to the "karma" of the dwellings of the time and place. Bodies are the physical dwellings constructed by the race.

M——, is much interested in the question of "vegetarianism" and asks as to bodily food? In answer it should be said that it is what best agrees with one, taken in moderation, neither too much nor too little. If constitution and temperament will permit vegetarianism, then that will give less heat to the blood. "If from illness or long habit a man cannot go without meat, why by all means let him eat it. It is no crime; it will only retard his progress a little; for, after all is said and done, the purely bodily functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind and allows to take root and grow there." (H.P.B.)

I am saying so much on this subject because experience has shown that it is so easy for students to slip into bodily observances and stay there. It is the wrong end to begin on. It is best not to make any particular selection as to diet; take what best agrees with you and sustains your body best. There is nothing in vegetarian diet to create spirituality. The Hindus who have been vegetarians for centuries are for the most part degraded, and the better portion have as much difficulty as the western man in the acquirement of spiritual knowledge. Also, cows and sheep would be spiritual if such food had that kind of effect. It is the motive that counts, too, in anything. If a person stops eating meat in order that he may, by complying with that condition, attain to a development he has set before him, he misses the mark, and has acquired a selfish motive for the line thus adopted. Also you must know that it has proved a real danger for some western people, whose digestive organs have become habituated to a meat diet, to change to a vegetarian one. The trouble does not arise from weakness following lack of meat, but from imperfect digestion causing disease. It is due to the retention in the stomach of vegetable matter for so long a time that yeasts and other growths, including alcoholic fermentations, are thrown into the circulation; these disturbances are sufficient to bring on nervous diseases, tuberculosis, and other manifold derangements.

The first thing is to have the right kind of thoughts; the other, and by far the least important, is diet. The main thing to be observed in this is: eat whatever will keep the body in the best working condition so that it may be as effective an instrument for work in the world as possible. It is quite true that the foods of the present time are not ideal. In the future better products will be had, but they will come from right thinking. Our present work

is to *think from a right basis* and become established in that basis, and assist others to do likewise; from this will flow what is in accord with it—from within, outward—a natural growth. If we resort to practices, then the mind is bent upon them, becomes more and more implicated in them, and as they are concrete things the mind becomes of that direction. Jesus said, "Be not as the Pharisees who make clean the outside of the platter." The inner nature has a diet out of our thoughts and motives. If those are low or selfish or gross, it is equivalent to feeding that nature upon gross food. True Theosophic diet is therefore of unselfish deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the Supreme Soul. This is only what "we" can grow upon, and vain are the hopes of those who pin their faith on any other doctrine.

Hope this may throw some light on the subject for M——'s questions or any other. I find that I have written at greater length than the question would seem to require; there must be some good in it, however, or it would not have been written, and now I will say *"buenas tardes"* with love and best wishes. As ever,—*R.C.*

Reading the Future

To those who might object to the possibility of perceiving that which "yet is not," we may put the question: Why is it more impossible to see that which will be, than to bring back to sight that which is gone, and is no more? According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note. Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.—H.P.B., *Isis Unveiled.*

STUDIES IN THE SECRET DOCTRINE

VI

The Law of Karma

THE Universe of Law is accepted as a basic truth by all. The most superstitious slave of priestcraft, the believer in chance, coincidence, the "psychological moment," fatalism, and also the most abject materialist reared by modern science—all avow that the universe, physical, moral, mental is—must be—governed by law. Law, however, assumes the aspect of a whimsical and mysterious personal god with some; with others, is locked up in the power of thought exerted by human free-will; is the code of the partly discovered and the partly to be discovered "facts" of modern "exact science" with a third class. The truth that the "infallible laws" of materialistic science break down in conflict with moral problems does not disturb the upholders of those "laws"; on the other hand the advance of knowledge which has overthrown the "revealed will of God" makes little difference to the blind believer in the non-existent "Almighty."

That all humanity feels the presence of an unfailing power which works incessantly, and unmistakably producing results, is in itself the evidence that the universe *is* governed by Law. Further, in the material world, cause and effect have been related so often and with such unfailing resultants that instinctive human belief has taken a more substantial form and has become an intellectual belief with many. The nefarious influence of exoteric creeds and religions is so great that in spite of that intellectual perception, men and women fail to apply its lessons when confronted with moral problems and perplexities. For example, the intelligent person who utilizes the knowledge of medicine to cure a bodily ailment will forget that every cause is related to its effect and pray to the mysterious god who "in his infinite wisdom called home through the gateway of death" the ailing friend or relative!

Since the days of Plato the correct understanding of the laws of Nature has been obscured till their very existence has become forgotten and unknown. The tyranny of the church drove men to unbelief and modern science gradually uncovered the fact that the laws of nature are infallible while the gods of the temples, the churches and the mosques are fragile and breakable idols. It was, however, left to Theosophy to proclaim the interdependence of the worlds of Spirit and Matter, to assign to the soul its proper place, from which both religion and science had dethroned it, and to give to the body its right position in the scheme of things—the lowest, most shadowy and transient of coverings, in which the immortal soul of man is sheathed, but which can be transformed into a verit-

able Temple of God, *i.e.*, of Man who has reached the Stature of Perfection. Through the channel of the greatest Theosophist of the modern age was once again the message given:

> . . . it suffices to ask these pretended agents of the three gods of the Trinity, how they reconcile it with the most rudimental notions of equity, that if the power to pardon sinners for sinning has been given them, *they did not also receive the ability by miracle to obliterate the wrongs done against person or property.* Let them restore life to the murdered; honor to the dishonored; property to those who have been wronged, and force the scales of human and divine justice to recover their equilibrium. Then we may talk of their divine commission to bind and loose. Let them say, if they can do this. Hitherto the world has received nothing but sophistry — believed on *blind* faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer, no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.
>
> Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and ever-present law of harmony and justice. (*Isis Unveiled,* II, 545)

> There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. "Chance," says Coleridge, "is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by that of *Karma* and it will become an Eastern axiom. (*Secret Doctrine,* I, 653)

> we consider it (Karma) as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable,* its action is perceivable. (*The Key to Theosophy,* p.158)

> Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." (*The Voice of the Silence,* p.35)

Man is a triple being—he is the energizing spiritual Monad, plus the guiding intelligence (Manas), plus the gyrations of Matter (Karma). The impartite One Self or Atman energizes the Self-conscious Intelligence to gain knowledge and experience, to garner wisdom out of it, and thus to master the universe of matter. This

triple work of (1) mastering matter, (2) by understanding its laws, so that (3) the march of the Monad continues, is neither the work of a designing God nor the result of a designless concurrence of atoms, as theology and science assert. The *Secret Doctrine* says:

> The ONE LIFE is closely related to *the one* law which governs the World of Being — KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency, "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma — a sexless principle — does not. (I,634)
> This Law — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. . . . Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position. . . . KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world. (II,304-6)

Karma is Action and from the standpoint of the metaphysician as well as that of the student of Occultism and Esotericism, that Action is devoid of any personality. Karma gives birth to beings but its movement is *sui generis,* and it is above its creatures. Its intelligence is like that of a river—its waters find their own levels, make their own channels, and however weary their journey, they wind surely to their destined sea. Its justice "knows no wrath nor pardon," and is exhaustless in nature. Says the *Secret Doctrine*: "Karma is a mysterious law and no respecter of persons."

Karma is the perpetual motion in the Absolute and its character is dual—cause and effect, Spirit-Matter, the primal pair in the manifestation of the One Life. There is no such thing as a causeless effect, there is no effect which does not become in its turn a cause; no Spirit without Matter and no Matter without Spirit. Thus we come to the third element of Karma—Fohat, the relation between Cause and Effect, Spirit and Matter. This is the totality of the beings which compose "Nature." Says the *Secret Doctrine*:

> The whole order of nature evinces a progressive march towards *a higher life.* There is design in the action of the seemingly blindest forces.

The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (I,277-8)

The "Great Breath" in which the triune differentiation lies concealed in latency *is* the Law of Attraction-Repulsion, of Cause-Effect. As its ideative or spiritual tendency impels, through its Fohatic or energic nature (daiviprakriti), its substantial or material nature (mulaprakriti) manifestation (manvantara) occurs; when it withdraws the impulsion, the material nature is absorbed, and pralaya ensues.

In the long series the same law produces reflections of reflections and shadows of shadows—the innumerable sub-manvantaras, followed by equally innumerable sub-pralayas. Sleep, death, pralaya of man and of nature, materially, mentally and spiritually is by and under the one unvarying law of attraction-repulsion, of cause-effect which is called the Law of Karma or Compensation.

By this Power sidereal universes, each with its many solar systems and each of the latter with its planets come into being; they all are held together in their movements by this Power inherent in them; this same Power will in process of time and motion bring them back to a higher homogeneity. (Cf. *Secret Doctrine* I,101-103.)

The Kingdoms of Nature on earth are formed by this Law of the triple nature of the One Life—elementals and elements, vegetables and animals, and ultimately Man—with his unique opportunity and possibility.

Thus Monads or Atma-Buddhis of varied degrees of unfoldment gain for themselves the power of an independent conscious existence; having passed through every elemental form, each has acquired individuality, *the root, seed, or germ of self-consciousness* which sprouts, grows and evolves into the state or condition of Self consciousness. This is the axial point in evolution, the arrival at the human stage.

It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle. (I,182)

Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all

in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. (II, 170)

This individual or entity in whom the germ of self-consciousness was unfolding is a "good rupa, which could stand, walk, run, recline and fly. Yet it was still but a chhaya, a shadow with no sense," says the Stanza (II,102)

It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man. (I,192-3)

The process which is so graphically described by Mr. Judge as the lighting up of Manas follows. The *Secret Doctrine* repeatedly speaks of the gift of the Rebels or Fallen Angels,—the Luciferian Host. These "mind-born sons of Brahma" project their radiant shadow or spark and give birth to the future inner man, who is described as the Conscious Entity; this radiance projected *"later on* becomes the Human *Higher Self* owing to *personal exertion of the individual."* (II,95)

This "Conscious Entity" Occultism says, comes from, nay, in many cases *is*, the very entire essence and *esse* of the high Intelligences condemned, by the undeviating law of Karmic evolution, to reincarnate in this manvantara. (II,248)

Rudimentary man . . . becomes the perfect man . . . when, with the development of "Spiritual fire," . . . he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. (II,113)

Thus the Law of Karma or Action comes into a new phase in its operation. Its blind intelligence adjusts the disturbed equilibrium in kingdoms other than human. The relation between Cause and Effect is neither accidental, nor the result of deliberate conscious planning, but, so to speak, happens. In what happens, however, there is not an error or a mistake, nor any miscarriage of any kind whatever, for the Fohatic Will works without the aid of reasoning intelligence. Hence is there no moral "evil" in non-human kingdoms.

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life — *that man may live for ever.* (II,389)

If man perceives evil, cruelty and wastage—in short, Nature red in tooth and claw—it is because man is ignorant of the Fohatic aspect of the One Life. Human mind views the activity of consciousness in other forms in terms of its own powers and knowledge, imposes its own limitations and also its modes and processes on

other grades of conscious life. The Emancipated Soul of the Master, through a definite development of his self-conscious intelligent nature, does not see the universe as mortals do who cast their own gigantic shadow on the screen of the universe and behold it as a glorified reflection of themselves. The Mahatma sees the universe as it is; it is reflected in Him; He is it; as an ancient verse has it, He has become "the Supreme Purusha who pervades the universe of the moving and the non-moving and whose form is a sphere."

The attainment of this master-hood is possible for every son of man. This possibility lies in the right use of Karma. With the birth of self-consciousness cause and effect do not "happen"; Will is now joined to Intelligence; instinct and impulse have made room for reason. The creative power of Will has become active, when hitherto it worked passively. Having received the gift of the gods, the Creative Fire of Intelligence, man comes under a new phase of Karmic operations: that creative fire has to energize him, to induce him, to Action or Karma. Now, man has to find ways and means, to devise efforts, to move from within. Hence the following:

> The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (I,17)
>
> . . . there are no such privileged beings in the universe, whether in our or in other systems, in the outer or the inner worlds, as the angels of the Western Religion and the Judean. A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. . . . Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. (I,221-222)

This is the martyrdom of Self-conscious existence with which the problem of human evil and human suffering—one the cause, the other the effect—is related. Buddhi *per se* is a passive and latent principle, and only in conjunction with Manasic Self-consciousness it becomes the Higher Self in Man. (Cf. *Secret Doctrine* II,231). To live the Religion of Responsibility—*the one and only true religion for any man*—one has to become convinced of the existence of a personal spiritual entity within the personal physical man. He has to recognize that there are external and internal conditions, which affect the determination of his will upon his actions. Further, he must reject fatalism which implies a blind course of some still blinder power, and perceive the fact that from birth to death he is weaving thread by thread around himself, his own destiny, as a spider does his cobweb.

The conscious and will-full actor is Man. As such he is at the starting of a new path of evolution. Action or Karma guided by intelligence and energized by will is his special prerogative. The indulgence and use of it begets the sense of duty in him. *Dharma,* which is the characteristic property on the plane of effects in non-human kingdoms, becomes the sense of duty. When in the progress of evolution through the performance of duty, man comes to glimpse that self-consciousness means not the consciousness of one's self but that of the One Self, dharma assumes for him the still higher phase of yagna or sacrifice. Performance of one's own duty leads to family-dharma, to nation-dharma, to race-dharma with their respective virtues of protection, patriotism, humanitarianism—the giving of one's self to others. Thus the human soul grows. It will be seen that our individual Karma affects and is affected by family, nation and race Karma. Causes generated by a group of individuals, and in which all of them have concern, because of their complex nature, take a longer period of time to produce their due effects. Thus cycles are formed in which reactions take place to previous actions, and a return of effects to the centre of causation marks the completion. Hence the human soul has to free itself not only from cycles of individual Karma but also of group Karma. Freedom, salvation, liberation, *mukti,* is dependent on the knowledge of the workings of cycles. There are voluntary incarnations and avatars of emancipated beings as there are Karmic returns of nirvanees of long ago. When through the knowledge of the Law of Cycles and Yugas an individual learns to apply the Law of Sacrifice and Yagna to his own growth he acquires the *true* virtues of tyaga-renunciation and vairagya-dispassion; he knows himself not as one of the many who perform action but as the One Actor. In the Esotericism of the *Bhagavad-Gita* this is called Krishna-yoga.

Thus there are three stages of the path of the Human Soul—(1) the living of his individual life through and till the payment of debt incurred by himself; (2) the living of his corporate life through and till the payment of debt incurred by him and all those souls he directly contacted, without shouldering the burden of universal suffering; (3) the living of his universal life through all manifested Nature. In the first two instances the Intelligence is *drawn* into the vortex of evolution caused by cycles. In the third the Individual remains the Servant and therefore the Master of the revolving wheel of time. Therefore it is that we have (1) Pratyeka Buddhas or Buddhas of Selfishness (2) Buddhas of Liberation and (3) Buddhas of Renunciation to whom reference is made in the *Voice of the Silence.*

Theosophy advocates the Great Path of Renunciation. The discipline of the Path lies through self-learning, self-correction, self-

realization and self-expression; to educate, to energize ourselves, so that ultimately we come to know ourselves as the One Self-Actor whose service is Perpetual. In the *Bhagavad-Gita* this path of Karma, which sets man free from the *bondage* of Karma, is fully taught. Enough for our purpose to quote a few words:—

> All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor.' But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action. (p.26)

Five thousand years after Krishna repeated these words on the same battlefield of Kurukshetra, H.P.B. once again spoke them thus in the *Voice of the Silence,* (p. 53-4):

> Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:
>
> "Hast thou complied with all the rules, O thou of lofty hopes?
>
> "Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes".

The Universal Plenum

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are spirits implies that there is a diversity of spirits; for men differ, and human spirits are but disembodied men.—H.P.B., *Isis Unveiled.*

AMONG FRIENDS

"TOO good to last," sighed Doctor. The evening quiet had been broken by a rumble from behind Captain Blunt's newspaper. He had consumed the comic strips and was wandering through politics seeking who might be devoured.

"Our friend has fallen from spiritual serenity, being moved to action by the qualities sprung from Nature. What has aroused the Kshattriya?" quoth Mr. Browser.

The Captain dropped the paper, seething. "Everyone seems to have an idea about what the country needs. I *know* what it needs, and I'm prepared to prove it: a lot of good, neat, conclusive funerals!"

"The Spirit slayeth not nor is it slain," said the Judge, emerging from post-prandial Samadhi. "Who threatens the life of the Nation?"

"These—these aircraft and battleship propagandists," growled that one irefully. "I agree that the kindest way to commit murder is with sharp tools. But when you drive a man insane with threats, and plead self-defense when he jumps you, it's a little more than thick! Thank heaven, the President has more sense than I thought. I apologise for voting against him—which without doubt will relieve him very much," he added—the Captain seldom loses his sense of proportion *entirely*.

"I gather," said Mr. Browser, "that you don't think our navy is obsolete, and that to avoid war we should begin to build all the airships in creation, with loud cries of fright and anger?"

"No! The President says the only object all this can have is to stir up international ill-will. He's right: these people are either ignorant as oysters of practical warfare, or else trying to create strife with open eyes—plain, unvarnished traitors to humanity!"

"Captain, have you ever reflected upon the fundamental meaning of the word Virtue?" the Judge remarked thoughtfully.

"Mmph." The baffled warrior retreated to a corner. Full well knew he that further discussion was fated to be rolled flat with the calm certainty of a Juggernaut, and the urbane kindliness of a Buddha. (This combination can be understood only by personal experience.)

The Judge moved on, unhasting and unresting, embarked upon one of the *en famille* discourses which are the admiration and the despair of the younger generation.

"Consider the nature of manifestation, which is an ever-becoming. Evolution, progress, change—all springs from the primal germ of Desire, which 'arose in It'—and ends in full spiritual self-

consciousness. There is no true dividing line between good and evil—save in motive. All else is relative.

"The Zohar represents the Astral Light as a band pure white at the top, passing through all the intermediate mixtures to jet black —and the *Secret Doctrine* teaches that Absolute Light is Absolute Darkness, which in a way completes the Universal Cycle. Thus, to any being, that which is 'above' is good, that which is 'below' is evil."

The Judge paused to regard with benign disapproval a disturbance in the room. Mr. Browser had begun to fish in odd pockets for one of his assorted lozenges. He recks not of brands or tastes, and the Captain, who is particular, sought the protection of a friendly distance as quietly as possible—for him: Mr. Browser insists upon sharing them!

"Ergo," continued the Judge, "since evolution is action, any motive which leads to action, however 'bad,' is better than the condition which leads to inaction—or, what is the same thing, to action impelled wholly from without. For instance, the Captain here, who sometimes 'moves in mysterious ways his wonders to perform,' nevertheless 'do move,' and the motion brings results—although perhaps half of them are in the wrong direction," he added, detecting signs of incipient inflation from the corner of his eye.

"It would seem, then," said Doctor, "that even when the Captain indulges in one of his monologues upon the nature of the Universe ('Wonderful chance!' murmured the Captain *de profundis*), even that might be said to be useful by way of furnishing the rest of us with a chance to cultivate the Theosophical virtue of patience."

"Just so" agreed the Judge. "Every being acts according to his nature. Every being is of use *in his own sphere.* Pertinent to our friend's animus against certain newspaper publishers, let us consider the rattlesnake. We all dislike him. Nevertheless, as the inevitable product of certain phases of human nature, he is an indispensable karmic outlet for causes set up.

"It might be correct to recognise in such propagandists, doubly venomous human rattlesnakes. On the other hand, it may be more correct to see in them, or most of them, men in process of rising from the relative selfishness of family devotion to the relative selflessness of blind and foolish patriotism of the Decatur sort—from which at some time we may hope to see them rise to *true* patriotism, from which even Masters are not exempt.

"In either case, they stimulate active concern for the welfare of the country, in quarters where, lacking that, only inaction or a sodden personal and family selfishness would exist. And they are Karmic agents. 'These evils must come; but woe to him through

whom they come!' Those of the rattlesnake nature will meet the rattlesnake fate. The blind but well-intentioned will set up causes of disaster through which they will learn in time—if we hold the light for them to learn by. If our own duty is done, we need have no concern for either of these."

"Peevishness toward those who won't see the light oft arises from a guilty consciousness that we ourselves aren't holding that light any too steady," murmured Doctor.

"Those from Whom our guidance comes are 'beneficent forces in Nature'" pursued the Judge. "They shine alike on the just and the unjust, using all things impersonally to fitting ends. Of the good but foolish man, they use the heart. Of the intelligent but bad man, they use the head—as with Napoleon. Even the animal forces of the bad and foolish can often serve distant purposes. The only being who is useless—except as a horrible example—is the one who does nothing.

"Anger arises from friction. Mental friction arises from a perception of things out of place. Under Karmic Law there are no things in reality out of place. Moral: change the perceptions. Seeing all things in their true relationships, without false glamor and without short-sighted pessimism, one with law, acting always to the full, acting never for self—such is a Master.

"We cannot yet do that; but we can climb any stair one step at a time. No stair was ever climbed any other way. Remains for us to know the steps as life presents them to us."

One by one the company vanished to bed, leaving the Captain pondering into the night—pondering over the fact that he who would have Krishna as charioteer, must disencumber himself of anger—"righteous" or otherwise.

Scholastic Prejudice

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. "Science *is the understanding of truth or facts,*" says Webster; "it is an investigation of truth *for its own sake* and a pursuit of pure knowledge." If the definition be correct, then the majority of our modern scholars have proved false to their goddess. "Truth for its own sake!" And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices. — H. P. B., *Isis Unveiled.*

A MODERN COMMENTARY ON THE BHAGAVAD-GITA*

NEITHER by transfusion of blood from inferior races nor by any fresh combination of known elements can art be restored to life. Neither black magic nor sleight of hand can raise our dead.

But is the case hopeless, and is culture irrevocably doomed? There is a remedy and not an impossible one: its name is ancient India. Ancient India stands in the same relation to us "children" of Europe as ancient Egypt occupied toward the "children" of Greece. Europe today is ancient Greece writ large. India, moreover, is our most ancient parent; our oldest racial ancestor; our Adam and Eve. Truly enough, her visage is wrinkled with age, and her words are a mumble of incoherence. But so must, no doubt, have appeared to the Greek child the ancient wisdom of Egypt. Pythagoras is not reported to have found it easy to persuade Greece to go to school to Egypt. On the other hand, we are not obliged to speculate darkly in the philosophy of India. The philosophies of India are without exception no more than mummies, the enshrined corpses of once living ideas, and dead very long since. And, even if they could be revived, art can no more be saved by philosophy than by art itself. The dead cannot raise the dead. Nor need we spend any time with the Indian antiquarians. Scholarship of whatever degree is barren. No — we have, by grace, accessible to us in the remains of ancient India something infinitely more living than philosophies, and infinitely more inspiring than scholarship. We have a literature translatable and translated into our own tongue, of such dimensions and qualities that its chief work alone, the *Mahabharata,* towers over all subsequent literature as the Pyramids look over the Memphian sands. Realization of the inexhaustible significance of the *Mahabharata* would be the initiation of a modern Renaissance, as surely as the revival of ancient Egypt made possible the dawn of Greece, and the swimming of Homer into the ken of the early Middle Ages stirred the watchers of the skies to ecstatic silence on a peak in Darien.

The *Mahabharata,* competently translated into English under the supervision of the late Max Müller, and shortly to be beautifully retranslated and published under the auspices of the English Academy of Literature, is the greatest single effort of literary creation of any culture in human history. It is difficult for any mind to conceive the mind that conceived it; and the effort to do so is almost itself a liberal education. A walk through its table of contents is more than a Sabbath-day's journey. The *Iliad* and the *Odyssey* are episodes in it: and the celebrated *Bhagavad-Gita* is simply the record of a single conversation on the eve of one of its many battles. Characters

appear by hundreds, and episodes follow episodes with the infinite resourcefulness of Time. Nevertheless, there is no moment when the plan of the work is forgotten. At regular stages, by astronomical clock-time as it were, everything is gathered together or is reassembled for a fresh phase of the continuous history. In the interval, relationships have been established between scores of characters, each of whom, moreover, has undergone mutation by experience, yet, on reassembly, the whole innumerable caravan is marshaled and set off again without the least confusion in the mind of the reader. Never was writer more currently aware of his readers than Vyasa, the author. Ganeca, who transcribed it to Vyasa's dictation, had stipulated that he should be released if once the meaning should cease to be plain to him, and he was not released until the end. And Ganeca is every reader.

Scholarship, lay and "occult," has indulged its usual speculations in the meaning of this Cyclopean monument. It is variously the history of a soul in time, the history of the human race, the history of our planet and of our solar system; again, it is the story of the conquest of India by the Aryans, or of a civil war between the conquerors themselves. Let it be all of these, as their authors agree to disagree. Who cares if Helen was a myth or a fact? Homer gave us literature. In the case of the *Mahabharata,* as in the case of the Bible, the theologians have sat too long upon the stone on the tomb. It is time that it were rolled away. Taken as literature simply, as the most colossal work of literary art ever created, its example and inspiration are as multiform and vital as time itself. It contains every literary form and device known to all the literary schools, every story ever enacted or narrated, every human type and circumstance ever created or encountered.

Unlike the reading of derivative works of art, the reading of the *Mahabharata* is first-hand experience. One ends it different, just as one emerges different from everything real.

But is it not precisely this that is needed for a Renaissance — something at once different, real, a new experience, and, at the same time, indubitably art? To the Greeks, Egyptian art was religion only because its standards were incomparable, hopelessly incomparable, with the prevalent Greek standards. We have only to recall the tones of the early Florentine Platonists to realize that in their eyes the classical Greeks were divine. Where but in the *Mahabharata* shall our age find a similarly fresh literary source that shall be Scripture to our literature — Scripture being literature in pursuit of an impossible aim.

---

*Excerpt from "New Standards in Art and Literature," by A. R. Orage, published in February, 1925, *Atlantic Monthly*. The title used above is our own.—EDITORS.

ON THE LOOKOUT

The True Worth of the Airplane

In nature there is nothing which of itself can be said to be either good or evil. In the human breast, however, are the two classes of motives: the selfish and the unselfish. More than older, and sometimes wiser, races we of America are given to enthusiasm of an almost hysterical nature toward the new and novel. There was much wonder and jubilation over the possible results of the airplane, whose ultimate to date has rather lent strength to the Latin motto, "Nil admirari."

To offset the increased deadliness and danger of war due to this invention, more economic gain should have developed from it than has ever been in sight; and now such gain seems almost hopeless. Airplane manufacture in America has nearly stopped, and there is great concern in some quarters over means of maintaining the industry as a "safeguard" in war time. This appears to be positive proof that the plane has no real economic usefulness.

On the other hand, there is much well-grounded misgiving over the nature of the next war, as modified by aircraft; and now that a certain gain in disarmament in the matter of warships has been made, arises this pernicious invention to overthrow the efforts of the peacemakers. For a new and more dangerous armament-race in the matter of air equipment is now on among the nations; and international fear and mistrust seem more intense than ever before. Were the world not still suffering too severely from its last lesson, we might even now be in the midst of a conflict such as is usually the outcome of a general armament-race.

Atomic Energy

Dr. Harold Hotelling thinks that by the time the pressure of population becomes too great we shall have mastered the internal forces of the atom and converted the moon into a planetary vegetable garden. We believe that in olden times some are said to have thought the moon composed of green cheese; under a more scientific guise, the idea still seems extant! The moon is *dead;* and certainly the Theosophist, at least, would not care to subsist upon such sinister vegetation as could be raised there.

But Dr. Hotelling's scheme is more entertaining than useful. What it does recall is the fact that, now that transmutation has been accomplished, science feels itself hot upon the trail of energy to be released by breaking up the atom.

Many years ago Mr. Judge said, "I can almost see the Atlanteans of old in these citizens of ours." He stated that we are reborn with hunger for the ancient powers and wisdom, which we sense but dimly, being cut off by the loss of memory—notoriously

an effect of immorality—occasioned by past misdeeds as a mighty but now forgotten race. This hunger for hidden and vast powers, and faith in their existence, is the heritage of the old days. We are determined to unearth those powers, whether or no. Even without the records of the past as revealed by Theosophy, anyone with a true knowledge of human nature can see clearly the disastrous results of such a discovery in our present state of morals.

The Real Direction

Most indubitably tremendous powers do exist, such as the *vril* of Bulwer Lytton, who was an initiate into certain matters and knew whereof he spoke. But science, in trying to harness the atom, is deviated by its incorrigibly materialistic bias into the wrong path —fortunately for all concerned. The real and very terrible danger lies, not in the experiments of science, which *will be blocked* if necessary, but in the same itch for powers and mysteries effervescing from persons psychically inclined. Those who madly seek "siddhis," "yoga powers," "cosmic consciousness," "clairvoyance," "mediumship," and "personal magnetism," differ in no way from the scientist striving to burst the atom; they are looking in another direction, and one more likely to produce results—of a sort.

The madhouses, the cemeteries, and the psycho-pathological clinics enjoy an increasing custom from these seekers after the ancient Atlantean magic which was lost. Yet even that fate is infinitely better than success, in measure as loss of mind and body is better than loss of soul.

Groundless Fears

Following Dr. Hotelling's remarks, Prof. A. B. Wolfe states that over-population is a real menace, and that next century will see the population at the figure of 5,000,000,000. It happens, however, that *savants* who are alarmed at the "increase" in population ignore certain decisive factors and are ignorant of others. They ignore our provable ignorance of the world's real numbers, basing their figures upon theories and not upon actual count; and they ignore the fact that the spade of the archeologist daily turns up ruins hitherto unknown—ruins which show that vast areas now deserted once supported huge populations, some of them more congested than those of the present. They also forget that many races in the last few decades have died out mysteriously and that even one of the younger races, the French, is on its deathbed. Moreover, about 1880 a great general drop in the birth-rate took place. Why?

Comfortable standing room could be found by 5,000,000,000 persons in a space approximately 30 miles square. This number would have over an acre of ground apiece in the United States alone, which is a very small part of the earth's surface. However,

the real determining limit is the number of Egos attached to this evolutionary system, which number is static for all practical purposes. As the reincarnation period is nearly thirty times as great as the life period, a fluctuation of three to four per cent in the average cycle of incarnation would double the population for a time —or nearly eliminate it—with a corresponding swing to the other extreme in a short time. History and archaeology show that such fluctuations do occur in accordance with cyclic law, like everything else.

Temporary overpopulation at times is a possibility, given a swing of the cycles too extreme. Such extremes are caused by extreme living. At the present time the growing and frantic thirst for life, the passion for sensation, cannot but act inductively upon the "Tanha" of discarnate egos, with the result of shortening the Devachanic period and producing over-crowding. If we have to suffer, it will be due in all likelihood to the heat and fervor of the organized animalism termed "modern life."

Sea-serpents

It is freely granted that effort is painful, mental no less than physical. Inertia is a trait common to all things; no blame to the mind which prefers comfortable ignorance to uncomfortable wisdom. But why inflict scorn and suffering upon those who prefer the rocky road of Truth?

Among many others, the following have testified to the reality of a marine monster of unknown type:

Capt. Mark Trelawney, brig *Daphne.*

Captain, officers, quartermaster, and boatswain's mate of H.M.S. *Daedalus.*

Capt. Austin Cooper and crew, *Carlisle Castle.*

Capt. Drewar and crew, of the *Pauline.*

Capt. Laurence Thompson, officers and crew, S.S. *Nemesis.*

Capt. Bartlett, officers and crew, *Tresco.*

Capt. Harbord, S.S. *Sultan.*

Mr. Ernest Davies, schooner *Noidore.*

Vice-Admiral Robert H. Anstruther, then commanding H.M.S. *Caesar.*

Capt. Arthur H. Rostron, *Mauretania.*

Anything might be expected from AB.'s in port and under the "influence"; but Captains and Admirals on sober watch do not log hallucinations, nor do they, whose chief requisites are accurate observation, keen sight, and coolness, manufacture strange monsters from seaweed, devilfish, or whales, as their kind critics would have it.

The sea monster of the *Daedalus* was termed a "sea-lion" by a learned Professor who might recognize one met in the street. The Captain replied thus, with remarkable self-restraint:

The creative powers of the human mind may be very limited. On this occasion they were not called into requisition, my purpose and desire

throughout being to furnish eminent naturalists, such as the learned professor, with accurate facts and not with exaggerated representations, nor with what could by any probability proceed from optical illusion. I deny the existence of excitement or the possibility of optical illusion. I adhere to the statements, as to form, color, and dimensions, contained in my official report to the Admiralty, and I leave them as data whereupon the learned and scientific may exercise the pleasure of imagination, until some more fortunate opportunity shall occur of making a closer acquaintance with the "great unknown," in the present instance most assuredly no ghost.

To this, Mr. Hubbard's reply to the critics of his Grand Canyon giants, reads like an echo. And incidentally the Captain's remarks cast an odd light upon the popular conception of the "rude sea-faring mind."

Not so philosophical was Captain Cooper; resolving never again to see a "sea-serpent," he swore that "no London penny-a-liner should say again that Austin Cooper was a liar and a fool!"

No wonder that many a crew, seeing one of these monsters, has sworn itself to secrecy for reputation's sake! But the "sea-serpent" does exist in the depths, however seldom it rises; and the fact will be admitted some day.

WHAT IS HEREDITY?

Strange, devious, and dark, are the channels of warped syllogism into which those force themselves who would reduce all life phenomena to unconscious chemical action. At the present time the "negators of science," as they were termed by H. P. Blavatsky, pin diminishing hopes upon the correlations of chromosomic action in the germ cell.

Much of truth has been found along this line of investigation; and in spite of the doubts of agnostical geneticists, such as Prof. Jennings (*Scientific Monthly,* September, 1924) it does seem to be established that the characteristics of a "new" being have definite relationship to the arrangement of the "genes"; the which has been an article of faith with geneticists for perhaps two decades. This, in fact, should be expected in a Universe of such Law that every slightest circumstance is possessed of endlessly accurate correlations, causes, and consequences. It also gives another example of the great gulf between fact and theory, since few geneticist theories based upon the observed facts have much behind them other than the hopes of the promulgator.

Prof. Ruggles Gates (*Scientific American;* December, 1924), puts forward a more correct view. According to his observations, the chromosomes vary from the mechanical order by disappearance, by fragmentation, and by regrouping; these erraticities in every case "leading to" variations in heredity. No cause for these irregularities is known; and Prof. Gates wisely remarks that when such a cause is found, a great step will have been taken toward a solution of the problem of evolution.

Now, the great, the impassable barrier to a knowledge of the nature of that Cause consists of the attitude adopted, and which is signified by the expression "leads to." *For there is no reason, whatever, other than a wilfully materialistic attitude,* for thinking that heredity—that is to say basic character—is "led to" by a mechanical arrangement of blind molecules, and not the reverse. In any being, however undeveloped, reactions partake of the nature of consciousness, of incipient mind. Where is that mind in the senseless (so-called) molecules of carbon, hydrogen, oxygen, and nitrogen composing the "genes"? It cannot come from nothing; either it has been there all the time, or else it manifests *through* these combinations, not as result of them. The hopelessness of a solution along these lines can be shown by the simplest of mental exercises: the mere picturing to oneself of a condition wherein all the *physical* causes of these variations are disclosed. The *cause of such causes* would remain a dark and at last hopeless enigma.

Machinery or Memory?

Not many years ago an obscure student of science in one of our universities, setting aside preconception and prejudice, was dazzled and almost stunned by finding before him the solution of the cause of life phenomena in an unexpected form; but that solution, as he found, is the most anciently known of all doctrines of the race.

Dr. Yoneji Miyagawa (*Literary Digest,* September 20, 1924), has made a discovery somewhat along those lines which *should* open the eyes of orthodox science. Dr. Miyagawa found that the cells of an organized body, in dying, energized their successors; those of a specific species stimulate their like, and no others. Official biology, following its well-worn ruts, making no attempt to understand these matters in terms of *consciousness,* will try to solve this riddle by theories of enzymes, of secretions transmitted from generation to generation, thus voluntarily remaining in the old *cul-de-sac* closed by the *inanimate and unconscious* supposed nature of the constituent elements. But there is no mystery here for the Theosophist; no mystery, that is, save that one of Primal Consciousness which no individual being has yet solved. For this is a *practical illustration of reincarnation.* The descendants of the dying cell are not stimulated by its secretions, but animated by the reincarnating life force which perchance transfers over that bridge. Thus the deviations which puzzle geneticists are not mechanical and unconscious; they are the result of the variant experience of nascent consciousness manifesting through those primitive organisms; and the variations in human character are of the same nature, however much greater in scope.

The Law of Analogy

The primary characteristic of consciousness is awareness; the secondary, memory. Experiment has shown that the lowliest of

organisms possesses memory. Below the level of self-consciousness, memory exhibits itself as the tendency to repetition of external stimuli; and probably all evolution is guided in its lower stages by that capacity, which seems only just transcended by the majority of humanity. The warp and woof of life as most of us live it, are composed of responses to external impressions moving along well-worn paths; though fortunately for all, self-guidance and self-evolution are always at hand for those who choose to act.

Whether we shall look upon life as a fleeting chemical activity, or as the striving of a permanent *conscious* Force for self-realization—this is a matter of choice. There are no discovered facts which compel, or even measurably indicate, the path of materialism. Theosophically, the present is a hopeful and interesting time; for the old mechanistic doctrines have no longer a *locus standi* even in their own peculiar realm of physical speculation.

Thirty-six years ago, H. P. Blavatsky, eternally, one might say tiresomely, accurate in her predictions, said that "chemistry and physiology are the two great magicians of the future, destined to open the eyes of science to the great physical truths." No one who has followed science for any length of time can miss the meaning of that prophecy so far as chemistry is concerned; as to physiology, we are now at the point which corresponds to 1895-96 in the former science.

The Unseen Basis

Few will now dare, as formerly, to claim non-existence for the invisible solely upon the score of that invisibility. Even the mechanist in his death-struggle with renascent vitalism goes no farther than a declaration that "there is no proof"; and a negative argument is always quagmire ground. There is a sufficiency of invisible existences in the physical world; all that remains is to find and establish one or more of an essentially vital nature.

In some cases "spiritualism" has discovered and sought to explain such vitality, which is now made the subject of serious scientific investigation. But we prefer the rational if materialistic ways of scientific apparatus to the pursuit of seance-room witch-lights through the swamps of emotional fancy; and such discoveries as that of Albert Nodon are more interesting.

Nodon (*Science,* July 18, 1924) finds that living beings give off rays similar to those of radium; animals are more active thus than plants, and dead organisms do not radiate. From this he concludes that the decomposition of atoms—"Nitya Pralaya" in archaic Aryan science—accompanies the processes of life and measures the degree of vitality. In this he is correct; and if scientists were to study the teachings regarding Prana and the "life-atoms" even in such (seemingly) elementary books as the *Ocean of Theosophy,* and to try to correlate with them the "fourth state of

matter" discussed in the *Secret Doctrine,* they would be nearer, not to a solution of the "nature of life" (for that is a problem which in itself is quite illusionary), but to setting foot on the path of Primordial Wisdom which leads to all that may be learned by any being.

The Other Half

Madame Blavatsky called Weissman's theory of permanent germ-plasm "almost correct," and recommended that it be completed—by those spiritual enough—with the *spiritual plasm* of the "six-principled Dhyan Chohan." It is not impossible that a certain Russian experimenter has made contact with one of the lower principles of that form of existence. The *Scientific American* relates a reputed discovery that the division of cells—that is to say, reproduction—is due to centrilocated radiations of an unknown nature. The experiments, as described in that periodical for December, 1924, are enough of test. If true, then the origin of reproduction will have to be looked for in these non-physical rays, unrelated to any known force—save perhaps that of Nodon.

The *Scientific American* is sceptical; nevertheless such a radiative force does exist, and it is correlated with, and leads into mysteries of, the Universe unguessed by men of science. The question is whether the force referred to can fall within the purview of physical experiment. To the extent described, it may do so.

Self-Suggestion and Psycho-Analysis

Mr. Bousfield, a noted psychologist, discusses matters connected with psycho-analysis in manner more constructive than is usually done. He recites the case of an alcoholic patient who had significant experiences. First, there was an attempt to cure himself by auto-suggestion pure and simple—a species of mental brute force, in fact. This produced the opposite of results desired. Psycho-analysis revealed within him ancient and latent defects: refusal to face the facts of life, secret desires of infancy suppressed and not eliminated, a desire to avoid responsibility, etc. Recognition of, and strife against, these things brought about a cure. This is but an epitome of rational Theosophical practice, which is the ultimate goal of all possible beneficial methods.

Psycho-analysts should ponder over this: if all ills, as they teach, are due to hidden weaknesses, desires unrecognized and unconquered, is not prevention better than cure? In other words, were children taught self-control and self-honesty from the first, would not psycho-analysis graduate from an empirical and often futile science to the status of a preventive one?

Theosophy teaches that man himself is his own savior and his own destroyer. The priest of the confessional, the medical doctor, and the psycho-analyst, all are reflexes of the vicarious atonement

idea—"short-cuts" to various selfish ends. Men must rectify their self-created ills by self-induced efforts, not by payment of fees to others. To be of permanent good—to outlast the incarnation, or even to endure for a few years—self-reform must be based upon knowledge, must have a right motive, and must be pursued with effort and self-sacrifice.

Mr. Bousfield relates another case: that of a man who set aside a certain time each day to self-analysis, in the course of which he reviewed his short-comings and set in motion self-suggestive factors against them. This is another example of the pre-eminence of ancient wisdom, as this is one of the oldest of customs. As Mr. Bousfield says, it is an edged tool, though probably not in the sense he means.

In the first place, very few human beings have any conception of the vast difference between the "superconscious" and the "subconscious." They do not understand that from the latter arises every evil impulse to which flesh is heir; that it is purely animal in tendency. And they do not understand that the other is essentially pure, essentially not of this plane; that it is the source of all human traits known as "good." What is more serious, they realize not that delving into the dim recesses of our inner being, *not knowing what we seek,* and seeking only self-benefit, will almost certainly evoke the demons and not the inner god of our nature. For That has no relation with anything personal, anything of self. From It can be drawn only gifts whose destiny is to be divided with all.

Altogether too often, the psycho-analyst, mercenary in motive, and the patient, weak and selfish, form a perfect combination for "unconscious, when not conscious, black magic." In days of old, when these matters were better understood, men were not allowed thus to meddle with minds until after a discipline before which the modern would recoil in terror—a discipline which involved the elimination of every shade of self-seeking or desire for personal benefit on any plane. If psycho-analysts will take heed, their science may be made one of great usefulness—otherwise, no man may predict the end. Already some of its facts have been made the basis of the blackest theories ever spawned by degenerate minds.

Torn Between Wild Horses

Half of science is incorrigibly materialistic, holding with Jacques Loeb that man is "afraid because he runs away." The other half tends strongly toward the psycho-analyst, who sees in the mind the creator, preserver, and destroyer of the body. The facts within the purview of both are the same. The difference of decision is thus temperamental, proving nothing save the frail basis of scientific theory in itself, as apart from fact. In this cycle, however, belief in the immaterial factor will win—thanks chiefly to the trend

of mind introduced by Theosophy, whether so recognized or not. Illustrations multiply fast.

Prof. Gilbert Murray says that experiment has now demonstrated the reality of telepathy; an announcement a half-century late, even within the limits of Western science. He illustrates his point with several instances, among them some striking cases in animals. It seems that even the worm possesses the faculty of telepathy—a fact that is not new to students of the *Secret Doctrine*.

This is the Jnanashakti power of consciousness so anciently known in Theosophic science.

What Are the Senses?

Theosophy teaches that the senses are inner and not outer; that they inhere in a non-physical vehicle which perceives ideas only; and that physical perception consists of the receipt of transmitted sense impressions transformed into idea. Thus in dream the senses which see the creation of fancy—and sometimes things more real—are the same as those functioning in waking. The loss of a sense is only a cutting off of the line of communication; the power itself remains unaffected.

"Hysterical" blindness, deafness, etc., are so common that there are few specialists who do not know of cases. A recent one is the cure of Louis Neumann. Blind as the result of a "hysterical" inhibition, he recovered through moral suasion by his physicians; there was nothing wrong with his optical organs. The power was blocked by an idea of some kind; the idea removed, the power reasserted itself. The word "hysteria" is much used by physicians to explain such mysterious matters—but they fail to explain its meaning.

In reality, "all Karma inheres as mental deposits," and *all* origins are to be looked for there. Most marked is the manner in which the power of an idea or prepossession can cut off the plain meaning of facts and words. Dr. James J. Walsh, in common with some others, thinks that all dreams have physical causes: there is "nothing in" prophetic or clairvoyant dreams. What, we wonder, does Dr. James J. Walsh say to Dr. Walter Franklin Prince's article in the *Scientific American*, December, 1924; to F. W. H. Meyer's *Human Personality*, and to the thousands of instances collected in the annals of the S.P.R.? Probably his explanation would be relatively simple: all these people are liars or deceived, and the proof of their mendacity and delusion lies in the nature of their assertions. In which he would follow ancient and "honorable" practice in science. Dr. Prince, experimenting for himself with the scientific skeptic, discovered that requests for scientific explanation of certain facts brought forth but silence. Those who, like Dr. Prince, know for themselves of the reality of

these things, will hardly be reasoned out of their beliefs, even though the skeptics speak with the tongues of man and of angel.

Wanderers in the Wilderness

Even a few of these well-known facts, followed up with a faint realization of their significance, would soon revolutionize science. Psycho-analysis, animal telepathy, hysterical blindness, power of emotion over the chemistry of the body, prophetic dreams, the "ideoplastic power"—all point out the *anima mundi,* the soul of the world, that immaterial basis of existence which moves and generates matter and from which our common sustenance is drawn. It is the universal medium, conscious and sub-conscious, which carries the results of our thoughts and deeds to others, unknown to themselves, and which brings our curses "home to roost" in dark and devious ways, while we wonder as to the origin of this or that illness or misfortune. This is the connecting link between the soul of man and mastery over the Universe, since in him are all the elements of that Consciousness which upholds visible nature. By self-evolution he may thus pass to the uttermost limits.

But psycho-analysis is only a purveyor of fees to its practitioners. Telepathy is a nine-days wonder, largely denied *because it cannot yet be explained.* Discovery of the chemical powers of mind *leads only to further materialistic attempts to change the thinking of man by chemical processes.* Hysterical blindness interests only the specialist—and him only as a physiological problem. Prophetic dreams and their ilk *have to be denied. They indicate too much.*

Thus men, lost in a forest, come upon a high-road leading to the center of the Universe, with a sign blazoning its message to high heaven. And thus they forthwith discuss the composition of the paving and the setting of the sign-post. Better so, perhaps. Nescience and neglect of truth are better than misuse of Nature's powers to destruction of soul and body. Our race is not ready, and some units of it in high places may not be, in this Manvantara.

Malady of Skepticism

Sincere skepticism as to the immortality of man's soul is a malady; a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable to their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. But it is quite another feeling which makes them reject the possibility of spiritual and magical phenomena. The true name for that feeling is—*vanity.* "We can neither produce nor explain it—hence, it *does not* exist, and moreover, could *never* have existed." Such is the irrefutable argument of our present-day philosophers.—H.P.B., *Isis Unveiled.*

MORAL EDUCATION

Three Essays on the true basis for Ethics: *Introductory; Is the Bible Morally Educative? Educational Defects, the Cause and Cure.* The Theosophy Company, Los Angeles, California, Single copies, 25 cents; 6 copies, $1.00; 12 copies, $1.75.

In these Essays are examined the alarums sounded by leaders in Church and State, and their proposed remedy—the introduction of the Bible to the public schools. The traditional standards of moral education are questioned, and it is shown that in both Church and State the structure rests upon the hope of reward and the fear of punishment—in both cases to be administered by an authority external to the individual.

The writers submit that what is needed is a true moral code, in Church and State not less than in the schools or the home—the code that the "universal great duties of life" are superior to any religion or any sect. "To say, as the sectarians do, that 'God is the source and sanction of the moral law,' is to deny the inherent capacity of every man to distinguish between good and evil, right and wrong, liberty of conscience and moral slavery. Men are not good or moral or virtuous because they are Catholic or Protestant, Christian, Jew, or Gentile, but because they have conscience and reason. This is self-evident from the fact that there are good and wise men in all sects and in all religions, as well as noble men of no religion at all."

The chief defects of our civilization are traced to traditional religion. The great laws of Karma and Reincarnation are shown to be the only scientific basis for individual morality and an equitable civilization. Soul is not a possession to be gained or lost. Man *is* a Soul, ever-evolving, ever sowing and ever reaping the consequences of his own actions, morally, ethically, spiritually, as well as physically.

There are many sincere men and women who never dream of questioning the "foundations of their faith" as imposed upon them by the influence and authority of prevailing religion. It is they, most of all, who might benefit from the ideas suggested by these Essays, for it is they who, all unwittingly, are the innocent supporters of false sanctions of conduct. Readers of this magazine can perform a genuine ethical service by bringing these Essays to the notice of all open-minded Teachers, Preachers, Parents, and others interested in the moral welfare of the generation. The writers have done their part, the publishers have done theirs, and the seed is ready for the sowing.